

knows nothing of the laws of the radiation of heat, but his instinctive action conforms to that law as if he did know it. If he wants to catch an animal for food, he must study its habits and prepare a device adjusted to those habits. If it fails, he must try again, until his observation is "true" and his device is "right."

All the practical and direct element in the folkways seems to be due to common sense, natural reason, intuition, or some other original mental endowment. It seems rational (or rationalistic) and utilitarian. Often in the mythologies this ultimate rational element was ascribed to the teaching of a god or a culture hero. In modern mythology it is accounted for as "natural."

Although the ways adopted must always be really "true" and "right" in relation to facts, for otherwise they could not answer their purpose, such is not the primitive notion of true and right.

31. The folkways are "right." Rights. Morals. The folk-ways are the "right" ways to satisfy all interests, because they / are traditional, and exist in fact. They extend over the whole of life. There is a right way to catch game, to win a wife, to make one's self appear, to cure disease, to honor ghosts, to treat comrades or strangers, to behave when a child is born, on the war-path, in council, and so on in all cases which can arise. The ways are defined on the negative side, that is, by taboos. The "right" way is the way which the ancestors used and which has been handed down. The tradition is its own warrant. It is not held subject to verification by experience. The notion of right is in the folkways. It is not outside of them, of independent origin, and brought to them to test them. In the folkways, whatever is, is right. This is because they are traditional, and therefore con-

tain in themselves the authority of the ancestral
ghosts. When
we come to the folkways we are at the end of our
analysis. The
notion of right and ought is the same in regard to
all the folk-
ways, but the degree of it varies with the
importance of the
interest at stake. The obligation of conformable and
cooperative
action is far greater under ghost fear and war than
in other mat-
ters, and the social sanctions are severer, because
group interests
are supposed to be at stake. Some usages contain
only a slight
element of right and ought. It may well be believed
that notions